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PRACTICAL PHRENOLOGISTS.

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During the greater portion of the first half century since the discoveries of Gall were announced to the scientific world, they were propagated as theories or doctrines, by authorship, and by occasional courses of lectures. Phrenology, although a matter-of-fact science, like chemistry or botany, did not, like the other natural sciences, appeal continually to fact and experiment for verification. On the contrary, leaving its own field of observation, it followed the old dusty path of the schoolmen, by discussion and argument. This was an unfortunate policy. Young Phrenology, destined to overthrow the babbling dotard philosophies of Europe, should not have followed their example, by sitting down to weave a web of inefficient words, when the field of observation and action lay before it.

Had this unwise policy been strictly adhered to, Phrenology might have continued a matter of speculation, and served principally as a question for debate among the idle and speculative. Fortunately, during the past twenty years, a different course has been pursued by a few, and the science has been brought home to the sphere of daily life and human happiness. This fortunate change, however, has not been brought about by the dicta or example of the great leaders of the science, nor has it been universally recognised as the proper, legitimate, and most honorable course. There is still a disposition to sneer at Craniology, and to speak of Practical Phrenologists as having degraded a sublime and beautiful science in rendering it practical.

Why this absurd distinction in reference to Craniology, while the practical cultivators of all other sciences are held in honor? Why is an objection ever made to the practical cultivation of Phrenology? The Geologist, who travels around the country

with pick-axe, or hammer in his hand, cracking stones, and exploring mineral strata, until in his rusty sack he is mistaken for a turnpike laborer, is held in high honor as soon as it is known that he is a Practical Geologist, engaged in observing nature. The Botanist, with his arms full of weeds and his pockets full of roots, is regarded as one of the honored co-laborers of the world's great teachers; and, perhaps, aspires to immortalise his name by attaching it to some new plant which he has discovered. Even the Entomologist, who spends his life in catching and transfixing bugs, claims an honorable position in the numerous array of naturalists; and his claim is recognised without dispute. But the Craniologist, who, not content with collecting a cabinet of dead bones, measures and studies the living cranium, in which the true characteristics of man can be found, and the principles of science successfully verified—who aims to mingle utility, pleasure, and practical results with a pursuit otherwise barren and laborious, is regarded by many as having stepped aside from the legitimate path of scientific labor; as if science could be beyond its sphere when seeking the best materials of observation, or when contributing to its great ends—the diffusion of knowledge and the promotion of human happiness. Perhaps the majority of sensible people do not share this supercilious prejudice, but it certainly has been and is entertained by a large number; and we would look at the cause of its existence, with a view to its removal.

Craniological Phrenology originated with Gall, a man, like Bacon, born to give the world a new impulse with great thoughts, but one whose perceptive powers were far inferior to the scope of his philosophic capacity. He reasoned well from the data which he industriously collected, and determined with remarkable correctness the great principles of Phrenological science. But for the nice application of these principles by discriminating the degrees of development and shades of character, he professed no ability. Hence, he preferred rather to present the science resting on its very broad basis of facts and analogies, instead of presenting it by personal demonstration, as an omnipresent, living reality. Had the world been composed of minds like Gall's, competent to look over the wide area of nature, and appreciate the breadth and strength of the foundation of such a science, no other demonstration would have been necessary than that which he gave; but, as Gallian philosophers are rather scarce even among celebrities, his demonstration was but poorly appreciated by the majority of his contemporaries, and a science of the most obvious, tangible, and undeniable truth, which we would have supposed entitled to demand an instantaneous reception, lingered among the problems and theories of the age, as if there could be no positive test or criterion of its truth. Far different would have been the fate of the science, had Gall been as eminent in the sphere of



perception and practical application, as he was in that of reason and philosophic discovery. He might have forced his science upon his reluctant cotemporaries, by demonstrations, in which even the dullest could not have failed to perceive its truth. As it was, Gall performed but half the labor in making the discovery. The practical application and reduction of the science to an art, the propagation of the truth, and driving it home into the popular mind, remained to be performed before the discoveries of Gall could realize their legitimate results, or prove themselves to be a blessing to mankind.

Much of this labor has, since the time of Gall, been performed by Practical Phrenologists; but much more still remains to be done. The science has been brought home to the people—especially in America, which, in phrenological matters, is in advance of Europe.

But Practical Phrenology has not yet decidedly assumed its proper position among the learned professions, and among the philanthropic agencies for the reformation and elevation of mankind. It has not yet learned to hold its head erect, as the teacher, the guide, and the friend of humanity. It has not yet deeply impressed its claims upon the minds of the nation, and inspired that reverence to which it is entitled. It is still looked upon and spoken of as a light and playful affair—a matter of jest and fancy, rather than a deep and sober reality.

These things must change! Humanitarian science will yet take its proper rank, as the guardian, the companion, and the fireside friend of man. Why has it been otherwise heretofore? Why have not men turned eagerly from theoretical to practical phrenology, as the great dispenser of its benevolent influence? The cause lies deep in a perverted human nature—in the pervading presence of one of the worst, most powerful, and most pernicious elements of the human constitution. The scornful, haughty, ambitious and domineering spirit, that embodies itself in those social institutions which we call aristocratic, belongs to the new world as well the old. In the old world, this odious spirit, which, for more than twenty centuries has held all acts and all employments as base, except those which relate to the wielding of the sword, or the enslaving of mankind—which has trampled upon honest industry, scoffed at science, literature and philosophy, still lives and breathes among us—still dwells in iron-strength in the very bone and muscle of our race. Under this fierce, supercilious, and proscriptive spirit, every profession has been organized in Europe, to sustain the distinctions of the high and the low—the useless tyrant and the useful producer.

In the medical profession especially do we observe, even in America, the traces of its aristocratic lineage, and the evil spirit which presided over its original organization. The spirit which organized the professional men of England into different ranks

separating them by customs and laws into orders and ranks, rising one above another to high distinction and lucrative positions, monopolized by a favored few, from which the lordly surgeon or fashionable court physician, may look down in contempt and scorn upon the general practitioner of the country, who performs more useful labor, and often contributes more to the advancement of the profession — this aristocratic spirit which has pervaded the profession organized in the old world of royalty and aristocracy, still lives and flourishes there, and its heart still beats in responsive sympathy with the heart of its western section in America. We have, it is true, no kings, no lords, and but few millionaires, as yet, in our country; but we have a social and a professional organization which forms an undivided part of the great system of social and professional life in Europe.

It is the spirit of this profession in America, as in Europe, to maintain its dignity, not in the spirit of Christ, by severe self-sacrificing moral excellence, nor in the spirit of Washington, by republican courtesy and deference to all, but rather in the spirit of a petty Prince or Lord, who holds that a vast difference exists, and that a vast interval should separate, the men of noble from men of common lineage. The spirit of the medical profession is here, as elsewhere, that the profession itself holds a lofty position above the common herd of humanity, and forms for itself an imperial tribunal, from the decisions of which there is no appeal. Whatever the great societies and colleges which lead the profession, determine, must be accepted as revealed and infallible truth, established by an authority, to doubt or question which will place the daring offender beyond the pale of professional and friendly intercourse—to be regarded, if not as a lunatic, at least as a dangerous, disorganizing, and unprincipled man.

Notwithstanding the ridiculous incompatibility of such ideas with a republican state of society, the effort is continually made to drill the profession into this rigid discipline, and to enlist them by a zealous party spirit, against the daring eccentrics who cherish different opinions, or who follow different methods of practice from those which have been established by authority. From the language of some of our medical professors in reference to medical orthodoxy and heterodoxy, one might suppose them as zealous in behalf of their dogmas and discipline, and as fearful of innovation or innovators, as the Spanish General Concha, of the daring fillibusters of the United States.

The idea that there may be a much larger amount of intelligence and knowledge without than within the ranks of the medical profession, does not seem to have reached the minds of many of its leaders; and the idea that the mass of mankind are competent, among the different schools, to determine, by observation and statistics, which produces the best results, is repudiated as a most Jacobinical doctrine. The societies, the colleges, and the

great authors of the profession, form the only tribunal which such gentlemen will acknowledge ; and the great mass of moral and intellectual power among mankind, which determines the fate of individuals, professions and doctrines, is not regarded as the proper tribunal, or of any authority for the profession. We are the teachers—mankind our pupils. We are the enlightened—mankind are the gullible. We alone are the safe depositories of knowledge—the mass of mankind are neither competent to understand, nor fit to be intrusted with the sublime mysteries of our science. Such are the sentiments sometimes avowed, but more frequently acted upon, by those who are thoroughly impregnated with the spirit of the profession. Thousands of physicians doubtless entertain more liberal sentiments ; but the strict disciplinarians maintain all that I have mentioned. Hence the profession diligently discourages all appeals to the popular intelligence, and the physician who lays his claims before the public, at once excites professional hostility. Publications upon medical subjects addressed to the public at large, are looked upon with no little jealousy and aversion. There is, in short, a resolute aversion to breaking down any of the barriers which separate the profession from the people, and permitting intelligent men to have any knowledge of medical subjects, except by the regular drilling or apprenticeship, which may identify them with the profession, and bring them under its discipline. Even at the present time, when so much has been done for the diffusion of physiological knowledge, there is no little jealousy among medical men in reference to the general diffusion of a species of knowledge which has heretofore been a professional monopoly.

To return to Phrenology : The origin of Phrenological science in the medical profession, and in Europe, could not fail, in accordance with the laws of hereditary descent, to stamp upon the infant science the faults and vices peculiar to its paternity. Belonging as the science does to the field of medicine, it was regarded by physicians as a proper subject for their own exclusive investigation, upon which they were entitled to pronounce *ex cathedra*, and upon which the people at large, (*profanum vulgus*) were not entitled to have any opinion, until opinions were manufactured for them by their learned guides. Nothing could be more disgusting and ridiculous to the stiff and starched up dignity of the profession, than the idea that Johnson, and Thompson, and Higgins, and Muggins, should attend phrenological lectures, read phrenological books, examine phrenological heads, find out whether the doctrines of the science corresponded with their observation of nature ; and finally presume to examine the organs of the head, to determine the character of its bearer. This was indeed insufferable. Gall had not set the example of thus applying the science, and making a familiar every day matter of that which the wise surgeons and physicians of the royal colleges

still regarded as a humbug, but a humbug which no one had a right to touch but themselves. It was bad enough to see so sublime a science thus degraded, by being retailed among the people; but to see those ignorant, vulgar people, who could not tell the *falx major* from the *centrum ovale*, presume to pronounce upon such a science, and to find out, by the force of common sense and common observation, that the shape of men's heads generally coincided with their phrenological character, this was too intolerably bad. No wonder such students of phrenology were regarded as a silly herd, deluded by outrageous humbugs. No wonder the most proficient and talented, who would venture to describe the character of any man at sight, by the examination of his cranium, were denounced as ignorant pretenders or scientific impostors; and if the most successful and accurate of these practical phrenologists, smitten with a love of honorable distinction, aspired to teach the science, or to give it a practical application, for a reasonable fee, to support them in their professional labors, no wonder they were regarded as interlopers, if non-medical men, or if belonging to the profession, were ridiculed as visionary, or were lectured by their seniors against their degrading course.

If the fees received by the phrenologist were moderate, it proved that his operations were but a low, contemptible catch-penny affair, beneath the notice of dignified gentlemen. If his fees were such as to render him a liberal return of profit, the immaculate medical profession, (which knows nothing of long bills,) esteemed it very shameful that humbug should be paid for; or if more respectfully disposed, very unfortunate that so elevated a science should be prostituted to mercenary purposes, it being well known that physicians never receive money in return for the practical applications of science.

The influences which I have thus portrayed, are probably sufficient to account for the false position in which practical phrenology has been placed. But we may remark that these absurd prejudices are not limited to the medical profession. In the other professions, and, indeed, throughout the whole of our fashionable society, similar prejudices still flourish with a vigor which rivals their European prototypes. These prejudices have had a powerful influence against practical phrenology, and will continue to have, until all the professions, as well as the whole tone of society in our country, are thoroughly Americanized, and the supercilious spirit of aristocracy banished forever.

The dark picture which I have sketched, of an odious feature in our society, which operates so powerfully against human progress, is not the entire sketch; for there is a sunny side to nature under all circumstances. The democratic element in our nation is making continual encroachments upon the spirit of aristocracy. Eclectic liberalism in medicine is encroaching upon old fashioned hunkerism; and the sentiment, that all knowledge is for the

people, is fast becoming a part of our universal creed. In this spirit of democratic progress, America has taken the lead in the diffusion of practical phrenology; and in the nature of things, the tendency of such a profession must be upward. Opposition, scorn, and ridicule, could not put it down, although they may sometimes succeed in deterring distinguished men from entering the field as practical phrenologists. In many cases it is probable that ignorance, and lack of talent among phrenological practitioners, have operated unfavorably for the reputation both of the science, and the profession; but this evil, common in the commencement of similar changes will, doubtless, disappear as men of a higher order of talent and education, appreciate so noble a profession, and consecrate their lives to its service.

What is this profession? what is it to be a practical phrenologist? It is to survey over the broad field of humanity, the organization and destiny of races, of nations, of individuals, and of men. It is to look into the constitution of man with mathematical and microscopic exactness—to discover the main-springs of action, and the forces which determine his destiny. It is to compare, with prolonged scrutiny and rigid exactness, the old with the young, the male with the female, the good with the vicious, the talented with the ignorant, the brave with the timid, the gifted and wonderful, with the common-place, and all the vast variety of characters which fill the panorama of society. It is to trace all the variations and shades of human emotion—to sympathise with all the extremes and singular traits of humanity; to trace the devious course of passion and crime, or the lofty path of heroism and virtue; to sympathise with all—to appreciate all; and, knowing each in every fibre of his frame, and every emotion of his soul, hold up before his eye the mirror of science, point out the beauty or deformity of his features, and teach him how to restore the marred and broken symmetry of his nature; how to reform within and without, to rise erect in symmetrical manhood, and pursue with God-like energy the path which leads onward and upward forever.

Do we not need such a profession? Is not the great work of man in this world, self-improvement, and self-perfection? Is it not the purpose of his life, to attain the knowledge, the wisdom, the happiness, the health, the vigor, and the goodness of which he is capable? None but the true and masterly phrenologist can show the defects that exist, the lack of development, or the distortion of symmetry, and point to the necessary course of life or a true and thorough regeneration.

It is vain to say that moralists, or professors of religion, can accomplish this without the assistance of science. An ignorant moralist or teacher of religion may easily repeat, by rote, the mere rules of life; but to utter a rule, is not to reduce it to practice. Any landsman may carry on board of a ship a compass,

and tell the captain what course he is to steer; but only a practical sailor can tell him how to set the sails, to pull the ropes, and turn the helm, to reach his destined port. The moralist or pietist, who merely announces the great rules of life which no one disputes, performs but a portion of his legitimate office, in thus offering a compass for the voyage of life. Let him study the constitution of man until he understands its true nature, laws, and capacities; then he will be able, like a practical sailor who understands the working of the ship, to guide the voyage successfully.

It is very well for the moralist or pietist, to bring the great compass of moral and religious principles, and eloquently enforce its importance upon those who disregard it; but after the compass has been received and installed in its place, we need a master of navigation, who understands the ropes and timbers of the ship, and the winds and waves without, to show how to follow the compass and attain the true end of the voyage.

We need, therefore, to guide the progress of humanity, a host of shrewd and wise Anthropologists, qualified by their moral excellence to listen as father confessors to the tale of human depravity and error—qualified by their sagacity to understand man as they find him; and qualified by their wisdom to make each one know himself, and to trace out for each one, the path of physical, mental, and moral regeneration.

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## SPONTANEOUS PREVISION.

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The following extract from Gregory's *Letters on Animal Magnetism* presents decisive evidence of the existence of a prevoyant power in man. This is no mystery to those well instructed in Neurology. The interior region of the front lobe of the brain, lying on the median line, is the seat of those wonderful intuitions which so far transcend the ordinary limits of human intellect. This region co-operates directly with the ideal and spiritual regions of the temples, which stimulate and sustain our intuitive powers. An intense concentration of the cerebral energy and circulation upon the intuitive region, is the cause of these wonderful displays. In various conditions of fever, trance, ecstasy, dreaming, &c., previsions have occurred, and such may occur

even in the healthy normal condition with those who have a large and very predominant development of the regions in question.

“We now come to Spontaneous Prevision. This has been recorded, as occurring in all ages, sometimes in the form of dreams, at other times in that of waking visions or second sight. By far the most remarkable, because the best attested instance, in modern times, is the celebrated prediction of M. Cazotte, concerning the events of the Reign of Terror. I shall give it entire, and I shall only promise that it was well known, in all its details, both in Paris and London, at a time when every one thought it a mere dream. I have seen persons who heard of it very soon after it was delivered, and who remembered hearing it ridiculed in society as absurd. It is particularly worthy of notice, that Cazotte, who was a man of a very peculiar turn of mind, and much addicted to the study of occult science, was also subject to fits of abstraction; reverie, or dreaming, in which he seems to have been clairvoyant, and that this was far from being the only occasion in which he uttered predictions which were verified. He is to be considered as a man subject to fits of spontaneous lucidity, which, in his case, often took the form of prevision. The following account is extracted from the posthumous memoirs of Laharpe.

Case 66.—“It appears but as yesterday; yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of our brethren at the Academy,—a man of considerable wealth and genius. The company was numerous and diversified—courtiers, lawyers, academicians, &c.; and, according to custom, there had been a magnificent dinner. At dessert, the wines of Malvoisin and Constantia added to the gaiety of the guests that sort of license which is sometimes forgetful of *bon ton*:—we had arrived in the world just at that time when any thing was permitted that would raise a laugh. Chamfort had read to us some of his impious and libertine tales, and even the great ladies had listened without having recourse to their fans. From this arose a deluge of jests against religion. One quoted a tirade from the *Pucelle*; another recalled the philosophic lines of Diderot,—

‘Et des boyaux du dernier pêtre,  
Barrer le cou du dernier roi,

for the sake of applauding them. A third rose, and holding his glass in his hand, exclaimed, ‘Yes, gentlemen, I am as sure that there is no God, as I am sure that Homer was a fool; and, in truth, he was as sure of the one as the other. The conversation became more serious; much admiration was expressed on the revolution which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed:—he had given the prevailing tone to his age, and had been read in the ante-chamber, as well as in the drawing-room. One of the guests told us, while bursting

with laughter, that his hair-dresser, while powdering his hair, had said to him—'*Do you observe, sir, that although I am but a poor miserable barber, I have no more religion than any other?*' We concluded that the revolution must soon be consummated,—that it was indispensable that superstition and fanaticism should give place to philosophy, and we began to calculate the probability of the period when this should be, and which of the present company should live to see the *reign of reason*. The oldest complained that they could scarcely flatter themselves with the hope; the young rejoiced that they might entertain this very probable expectation; and they congratulated the Academy especially for having prepared the *great work*, and for having been the great rallying point, the centre, and the prime mover of the liberty of thought.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illuminati. He spoke, and with the most serious tone. 'Gentlemen,' said he, 'be satisfied; you will all see this great and sublime revolution, which you so much admire. You know that I am a little inclined to prophecy: I repeat, you will see it.' He was answered by the common rejoinder, '*One need not be a conjuror to see that.*' 'Be it so; but perhaps one must be a little more than conjuror, for what remains for me to tell you. Do you know what will be the consequence of this revolution—what will be the consequence to all of you, and what will be the immediate result—the well-established effect—the thoroughly recognised consequence to all of you who are here present?' 'Ah!' said Condorcet, with his insolent and half-suppressed smile, 'let us hear—a philosopher is not afraid to encounter a prophet.' 'You, Monsieur de Condorcet, you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken, in order to escape from execution—from poison, which the *happiness* of that time will oblige you to carry about your person.

"At first, astonishment was most marked, but it was soon recollected that the good Cazotte is liable to dreaming, though apparently wide awake, and a hearty laugh is the consequence.—'Monsieur Cazotte, the relation you give is not so agreeable as your *Diable Amoureux*'—(a novel of Cazotte's).

"But what diable has put into your head this prison and this poison, and these executioners? What can all these have in common with philosophy and the reign of reason?" 'This is exactly what I say to you; it is in the name of philosophy—of humanity—of liberty:—it is under the reign of reason, that it will happen to you thus to end your career;—and it will indeed be the *reign of reason*; for then she will have her temples, and indeed, at that time, there will be no other temples in France than the temples of reason.' 'By my truth,' said Chamfort, with a sarcas-



tic smile, 'you will not be one of the priests of those temples.' 'I do not hope it; but you, Monsieur de Chamfort, you will be one, and most worthy to be so; you will open your veins with twenty-two cuts of a razor, and yet you will not die till some months afterwards.' They looked at each other and laughed again. 'You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled six times in one day, during a paroxysm of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffold;—you, M. Bailly, on the scaffold;—you, Monsieur de Malesherbes, on the scaffold.' 'Ah! God be thanked,' exclaimed Roucher, 'it seems that Monsieur has no eye, but for the Academy;—of it he has just made a terrible execution, and I, thank Heaven . . . . . 'You! you also will die upon the scaffold.' 'Oh, what an admirable guesser,' was uttered on all sides; 'he has sworn to exterminate us all.' 'No, it is not I who have sworn it.' 'But shall we then be conquered by the Turks or the Tartars? Yet again . . . . . 'Not at all; I have already told you, you will then be governed only by philosophy—only by reason. They who will thus treat you, will be all philosophers—will always have upon their lips the self-same phrases which you have been putting forth for the last hour—will repeat all your maxims—and will quote, as you have done, the verses of Diderot, and from La Pucelle.' They then whispered among themselves—'You see that he has gone mad'—for he preserved all this time the most serious and solemn manner. 'Do you not see that he is joking? and you know that in the character of his jokes, there is always much of the marvellous.' 'Yes,' replied Chamfort, 'but his marvellousness is not cheerful—it savors too much of the gibbet;—and when will all this happen?' 'Six years will not have passed over before all that I have said to you shall be accomplished.'

"Here are some astonishing miracles,' (and this time it was myself who spoke,) 'but you have not included me in your list.' 'But you will be there, as an equally extraordinary miracle; you will then be a Christian.'

"Vehement exclamations on all sides. 'Ah,' replied Chamfort, 'I am comforted; if we shall perish only when La Harpe shall be a Christian, we are immortal.'

"As for that,' then observed Madame la Duchess de Grammont, 'we women, we are happy to be counted for nothing in these revolutions: when I say for nothing, it is not that we do not always mix ourselves up with them a little, but it is a received maxim, that they take no notice of us, and of our sex.' 'Your sex, ladies, will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end

of the world.' 'I know nothing on that subject; but what I do know is, that you, Madame la Duchess, will be conducted to the scaffold, you, and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs.' 'Ah! I hope that, in that case, I shall have a carriage hung in black.' 'No, madame; higher ladies than yourself will go like you in the common car, with their hands tied behind them.' 'Higher ladies! what? the princesses of the blood?' 'Still more exalted personages.' Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering:—they began to feel that the joke was become too serious. Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying, in a careless tone, —'You see that he will not leave me even a confessor.' 'No, Madame, you will not have one, neither you, nor any one besides. The last victim to whom this favor will be afforded, will be . . . . . ' He stopped for a moment. 'Well! who then will be the happy mortal to whom this prerogative will be given?' 'Tis the only one which he will have then retained—and that will be the king of France.'

"The master of the house rose hastily, and every one with him. He walked up to M. Cazotte, and addressed him with a tone of deep emotion:—'My dear Monsieur Cazotte, this mournful joke has lasted long enough. You carry it too far,—even so far as to derogate from the society in which you are; and from your own character.' Cazotte answered not a word, and was preparing to leave, when Madame de Grammont, who always sought to dissipate serious thought, and to restore the lost gaiety of the party, approached him, saying, 'Monsieur the prophet, who has foretold us of our good fortune, you have told us nothing of your own.' He remained silent for some time, with downcast eyes. 'Madame, have you ever read the siege of Jerusalem, in Josephus?' 'Yes! who has not read that? But answer as if I had never read it.' 'Well, then, Madame, during the siege, a man, for seven days in succession, went round the ramparts of the city, in sight of the besiegers and besieged, crying unceasingly, with an ominous and thundering voice, *Woe to Jerusalem*; and the seventh time he cried, *Woe to Jerusalem, woe to myself*—and at that moment an enormous stone, projected from one of the machines of the besieging army, struck him, and destroyed him.'

"And, after this reply, M. Cazotte made his bow and retired.

"When, for the first time, I read this astonishing prediction, I thought that it was only a fiction of La Harpe's, and that that celebrated critic wished to depict the astonishment which would have seized persons distinguished for their rank, their talents, and their fortune, if, several years before the revolution, one could have brought before them the causes which were preparing, and the frightful consequences which would follow. The enquiries

which I have since made, and the information I have gained, have induced me to change my opinion. M. le Comte A. de Montesquieu, having assured me that Madame de Genlis had repeatedly told him that she had often heard this prediction related by M. de La Harpe, I begged of him to have the goodness to solicit from that lady more ample details. This is her reply:—

“November: 1825.

“I think I have somewhere placed among my *souvenirs*, the anecdote of M. Cazotte, but I am not sure. I have heard it related a hundred times by M. de La Harpe, before the revolution, and always in the same form as I have met with it in print, and as he himself has caused it to be printed. This is all that I can say, or certify, or authenticate by my signature.—COMTESSE DE GENLIS.’

“I have also seen the son of M. Cazotte, who assured me that his father was gifted, in a most remarkable manner with a faculty of prevision, of which he had numberless proofs; one of the most remarkable of which was, that on returning home on the day on which his daughter had succeeded in delivering him from the hands of the wretches who were conducting him to the scaffold, instead of partaking the joy of his surrounding family, he declared that in three days he should be again arrested, and that he should then undergo his fate; and in truth he perished on the 25th of Sept., 1792, at the age of 72.’

“In reference to the above narrative, M. Cazotte, jun., would not undertake to affirm that the relation of La Harpe was exact in all its *expressions*, but had not the smallest doubt as to the reality of the *facts*.

“I ought to add, that a friend of Vicq d’Azir, an inhabitant of Rennes, told me, that that celebrated physician, having travelled into Brittany some years before the revolution, had related to him, before his family, the prophecy of Cazotte. It seemed that, notwithstanding his scepticism, Vicq d’Azir was uneasy about this prediction.

“Letter on this subject addressed to M. Mialle by M. le Baron Delamothe Langon:

“You enquire of me, my dear friend, what I know concerning the famous prediction of Cazotte mentioned by La Harpe. I have only on this subject to assure you upon my honor, that I have heard Madame la Comtesse de Beauharnais many times assert that she was present at this very singular historical fact. She related it always in the same way, and with the accent of truth;—her evidence is fully corroborated by that of La Harpe. She spoke thus, before all the persons of the society in which she moved, many of whom still live, and could equally attest this assertion.

“‘You may make what use you please of this communication.

“‘Adieu, my good old friend. I remain with inviolable attachment, yours,

BARON DELAMOTHE LANGON.

“‘Paris, Dec. 18th, 1833 ’”

—*La Harpe : Posthumous Memoirs*, Paris, 1806, vol. i. p. 62.

In Part 1., I have mentioned the case of a lady, who had fits of spontaneous lucidity. Mr. Atkinson, to whom I am indebted for the instances of this power in that lady, given at p. 141, has kindly furnished me with some further details of her case, from which it appears that it also presented some phenomena of prevision.

Case 67.—The lady in question, is one possessed of the highest qualities both of mind and person, and has enjoyed the esteem and respect of many distinguished men. She has always had the power of clairvoyance, both as to present events, and sometimes as to future events, occurring spontaneously, and generally when she has been sitting alone and quiet in the evening, (that is, in circumstances favorable to abstraction or concentration of thought.) Her visions do not always relate to important events, but frequently refer to some trifling occurrence in the neighboring street. At other times she will see clearly all the circumstances connected with the death-bed of a friend, the persons present, with other details, the whole facts perhaps not to be realised for some years, and then occurring as foreseen. Sometimes she sees what appears to be mere optical delusions, as, for example, an empty arm-chair where no chair exists. But it is possible that even these visions, if understood, or properly interpreted, might be found to have a meaning. The case narrated at p. 141, is an excellent example of her power of seeing present or passing events, and although I am not permitted to give in detail any instances of her prevision, I have no doubt that she has repeatedly possessed that power. It is indeed impossible to form a satisfactory theory to explain this, but neither can we explain the power of seeing passing events. One point in this case is very interesting, namely, that the lady, besides being subject to fits of spontaneous clairvoyance, is also, as might be expected, of an exceedingly sensitive and impressible nature. Thus, on one occasion, when a gentleman visited her house, she experienced a very uncomfortable sensation so long as he was present, and observed a spot or sore on his cheek. Two days after, a similar spot or sore appeared on her own cheek, in precisely the same situation, and with the same characters. It is evidently in such idiosyncrasies that spontaneous clairvoyance is most likely to appear.

To Mr. Atkinson, who has profoundly and acutely studied the whole of this subject, I am also indebted for the following instance of spontaneous prevision, in the shape of a dream, in the words of the gentleman who had the dream.

Case 78.—“My brother, who was an officer in the Royal En-

gineers, and to whom I was tenderly attached, died in the West Indies in the autumn of 1826. As well as I can recollect, about a month before the news of his death arrived, I had the following dream concerning him. I was then pursuing my studies in the University of Dublin, and used generally to spend my evenings at a friend's house. I dreamed that, on returning to my lodgings one night, I received a message from my uncle, who resided in Dublin, to come to him directly; that I accordingly went, and was ushered into his private room; that he was seated at his desk in a particular corner, and asked me to take a chair at the fire. He then told me he was sorry to say that he had bad news to communicate to me respecting my brother, and that, in fact, he was no more. I thought that I then immediately replied, Is there any evidence to show in what state of mind he died? to which my uncle replied there was, and then handed to me the letters which he had received; upon which I took my departure. Such was the dream, and it made so strong an impression on my mind, that I was greatly distressed, and could not, as I had always hitherto done, make mention of him in my prayers. I related the dream, at the time, to the lady to whom I was afterwards married, and she has a perfect recollection of all the circumstances. After a little time, the impression wore off, and I had nearly forgotten it, when on returning to my lodgings one evening, I was informed that my cousin had called, and had left an urgent request for me to proceed to his father's house as soon as I came home. I accordingly went, and was shown into his room; he was seated in the same spot in which I had seen him in my dream; the desk, papers, and even candles, were in exactly the same position. He invited me to take a chair at the fire, and the same conversation took place, *verbatim*, as in my dream. He made the communication to me precisely in the same words, and I made exactly the same reply, as related above. He then handed me the letters, and I took my leave, being too much agitated and shocked to continue the conversation. But strange to say, I did not recollect the dream till the interview was over, when it suddenly recurred to me, with very startling effect." Mr. Atkinson adds: "The subject of this dream is a clear and sober-minded clergyman, greatly respected by all who know him, and on the accuracy of whose statements you may place the fullest reliance."—It is, I think, evident that mere coincidence is not sufficient to account for the accuracy of this prevision, even were it a solitary case. And if the facts be admitted, they are quite as marvellous and inexplicable as any recorded prediction whatever.

Case 69.—A lady, who had left her only child in Edinburgh, and was then in Germany, told me at the time that she had seen a vision or dream of her son seriously ill in bed, and of his nurse standing in a particular spot, where he could not see her, in great distress, watching the sick child. On returning home, she

pointed out the spot where she had seen the nurse, who had stood for a long time there, watching her patient. She was then informed that he had been seriously ill, which had not been mentioned before, as he had soon recovered. But while abroad, she had often told me that, from what she saw, she felt sure he had been very ill, although her letters had only alluded to a very slight indisposition. I cannot now ascertain whether this vision occurred precisely at, or before or after the time at which the child was so ill. It was certainly very near to the time.

Case 70.—Major Buckley, twenty-three years ago, before he had heard of Animal Magnetism, was on the voyage between England and India, when one day a lady remarked, that they had not seen a sail for many days. He replied, that they would see one next day at noon, on the starboard bow. Being asked by the officers in the ship how he knew, he could only say that he saw it, and that it would happen. When the time came, the captain jested him on his prediction, when at that moment a man who had been sent aloft half an hour before, in consequence of the prophecy, sung out, "A sail!" "Where?" "On the starboard bow." I consider this case interesting, because it tends to show a relation between magnetic power, which Major Buckley possesses in an eminent degree, and susceptibility to the magnetic or other influences concerned. The same combination is found in Mr. Lewis.

Case 71.—A soldier in a Highland regiment, then in America, named Evan Campbell, was summoned before his officer for having spread among the men a prediction that a certain officer would be killed next day. He could only explain that he had seen a vision of it, and that he saw the officer killed, in the first onset, by a ball in the forehead. Next day, an engagement took place, and in the first attack the officer was killed by a ball in the forehead. I am told that this instance of second sight may be entirely depended on.

The above cases are only a few out of many that might be adduced, and tend to show that, by some obscure means, certain persons, in a peculiar state, may have visions of events yet future. And indeed, it is only by admitting some such influence, that we can at all account for the fulfilment of prophetic dreams, which, it cannot be doubted, has frequently taken place. Coincidence, as I have before remarked, is insufficient to explain even one case, so enormously great are the chances against it; but when several cases occur, it is absolutely out of the question to explain them by coincidence.

## FAMILIAR TABLE TALK.

**'STEPS OF THE WORLD'S PROGRESS.**—Phillips' Fire Annihilator has been successfully introduced into the United States; and a company, of which P. T. Barnum is a prominent member, is actively engaged in the sale of the apparatus at New York. I must confess my doubts of its great value.

Dr. O. S. Leavitt, of Maysville, Ky., is pushing on his great invention, which is designed to manufacture linen from flax and hemp, fully as cheap as cotton goods of similar quality. Dr. Leavitt is the original discoverer of these processes; but he has received comparatively little notice from the American press, while the similar and later inventions of Chevalier Claussen have been subjects of extensive comment. It is a pity the Doctor was not born in England or France.

Professor Solemon's great invention, which substitutes carbonic acid gas for steam, and produces a wonderful economy of fuel, is about to be put in operation in Cincinnati. It is claimed that the expansive power of carbonic acid gas increases by heat in a vastly greater ratio than that of steam. I have not seen the machine, but it is favorably mentioned by the editors.

A railroad from London to Calcutta is proposed in the London Times, and there is a strong probability that it will be completed in a few years. The journey from London to Calcutta will be effected in seven days. Calcutta and New York will be but fifteen days apart. The proposed railway will be five thousand six hundred miles long, and of this route, two thousand six hundred miles are already decided on and commenced. May not some of us live to travel around the globe in a month?

Gold Mines have been discovered in Australia, which rival those of California.

A tunnel is to be bored through the Alps by the Piedmontese Government, which will be seven miles long, nineteen feet high, and twenty-five wide, admitting a double track railway.

There is a project on foot at Naples to extinguish the fires of Vesuvius, by digging a canal from the main crater, to let in the waters of the sea. The Italians can get into hot water at any time, without calling in the aid of Vesuvius. Their whole country is a moral volcano.

Mr. F. Watson, of Manchester, England, proposes to propel ships by revolving sails, acting on paddle-wheels, so as to enable them to sail in any direction, regardless of the course of the wind.

Colored Daguerreotypes have been invented in France as well as in the United States. If Mr. Hill's invention is not made public, we shall soon have the French process, at any rate.

It has been ascertained that the tea plant and the olive can be successfully cultivated in South Carolina. They will probably become important items in our agriculture. The culture of the orange is reviving in Florida, which in time will materially cheapen that fruit.

The Boston Medical Journal speaks of a new and cheap deodorizer, manufactured at Portland, Maine, which will promptly render the most fetid substances inodorous.

The education of idiots is in successful operation in South Boston, under Mr. Richards.

Girard College, at Philadelphia, is training up three hundred orphans, who receive not only an intellectual, but an industrial education, thus supplying the country with a high order of educated mechanics.

The Cincinnati Teachers' Association have passed resolutions in favor of the immediate introduction of phonotypy into primary schools.

The amount of crime in the United States has very perceptibly diminished in the last ten years, according to the reports of the Prison Discipline Society. In the State of New York, there was a decrease in the number of prisoners from 1844 to 1850, of 22 per cent. It is probable that this is mainly due to the temperance reformation. It any rate it is cheering news to find that this part of the world, at least, is growing better, notwithstanding all the pauperism and crime we get from Europe.

The slave trade is nearly abolished on the coast of Africa. There are at present but three points on the whole coast where it is carried on still—Lagos, Porto Novo, and a factory on the slave coast. The African seas, formerly full of pirates, are now safe, and the commerce of Africa has risen from about a hundred thousand, to about ten millions of dollars annually.

The average length of life in England has nearly doubled in the past 150 years. In 1700 it was 25 years—now, it is 45.

During the last twenty-five years, two millions and a half are said (by the London News) to have left the British kingdom, a million of whom have probably become citizens of the United States. This is the best and cheapest method to redeem the enslaved millions of Europe.

Catholicism is going down in Ireland. A correspondent of the London Times says, that in a district which he has lately visited there have been at least five thousand conversions to Protestantism. Lord Glengall presents the following statistics of Irish religion, which are certainly encouraging.

"In 1821 the Protestants numbered 1,900,000 in a population of 8,000,000. Now in 1851, the Catholics have decreased 1,700,000; and in a population of 6,500,000, the Protestants are only in a minority of 500,000. Emigration and conversion are the alleged causes of this approaching equality.

An intense indignation against the atrocities of the Neapolitan Government has been aroused in Europe by the publications of Mr. Gladstone, a conservative member of the British Parliament. The famous Reign of Terror, in France, was humane in comparison to the present government of Naples.

At a meeting lately held in Switzerland, attended by ten thousand people, the propriety of forming a league of the people against the sovereigns, was discussed.

Massachusetts has just changed the old law of evidence, and allows any one to give testimony, making no exclusion on account of crime or interest.

Daniel Kirkwood, of Pottsville, Pa., the discoverer of Kirkwood's law of the planetary relations, mentioned in the first volume of this journal, has been appointed Professor of Mathematics and Astronomy in Delaware College.

The "Spirits" at Hopedale, Massachusetts, publicly moved a desk during the sermon of Mr. Ballou, frequently responding in that manner to his sentiments. So a lady states who saw it, and whose character is well vouched for by the N. Y. Tribune.

Bloomerism is still spreading. At a Ball in Hagerstown, Md., the Bloomer costume was worn by all the ladies.

International copy-right is virtually established by a late decision of Lord Campbell, which enables foreign authors to obtain a copy-right in England. This honest decision will benefit both authors and the public. Honesty is always the best policy.

Dr. Homer Bostwick, of N. York, maintains that death is not at all a necessary circumstance, and that a diet free from certain earthy particles, which clog the constitution, will allow the human machine to run forever. It is only necessary for the doctor to live a couple of centuries, to insure the reception of his doctrines. This is probably one of those steps in advance which are called a "*faux pas*."

A society has been established entitled, "The German Agitation Union of London," for the circulation of republican publications in Germany, Dr. Karl Tauserau of Vienna, is its representative and agent, at No. 8. Barnard's Inn, Holburn, London.



The great American newspaper, the New York Tribune, has attained a circulation of seventy thousand copies. In the prosperity of the Tribune, every friend of human progress should rejoice.

The Mexican government, being reduced to the greatest straits from the want of money, is thinking seriously of appropriating the immense wealth and revenues of the church. Mexico appears on the eve of revolution. The American invasion introduced some new ideas into that country.

A submarine electric telegraph will soon be in operation between France and England. The wires are nearly ready for laying down in the channel.

P. S. Since writing this, the telegraph has gone into successful operation, and it is now proposed to extend another from England to America.

It has been seriously proposed in a Pittsburgh paper, to supply the Ohio river with water during the dry seasons, by drawing a supply from Chatauque, Seneca, and Cayuga lakes, assisted by water pumped from Lake Erie.

The "London Leader" urges that a great democratic movement should be made in Europe, with AMERICA at the head of it, believing that America might thus employ with benefit her surplus energy and excitability, and become the arbiter of Europe, instead of allowing Europe to combine against her.

A society has been formed in Paris for French, Spanish and Italian union, which proposes to carry out Victor Hugo's bold suggestion for the formation of the UNITED STATES OF EUROPE. M. Lamennais is a prominent member.

The Italians have in London two millions of money in bank ready for revolutionary purposes. A revolution in Europe is universally expected. The scoundrel emperor of Austria has proclaimed himself supreme, thus abolishing all constitutions, promises and laws. Even the London Times denounces his villany. Kossuth will soon be in America, it is proposed to give him a hundred thousand dollars. That is too little, give him a million to strike dead the imperial butchers of Europe.

**DARK SPOTS ON THE EARTH.**—M. Venillot, editor of a Roman Catholic newspaper at Paris, says, "What I regret, to speak frankly, is, that John Huss was not burned sooner, and that Martin Luther was not burned as well as he; that no prince was then to be found *pious enough* or politic enough to set on foot a crusade against Protestants." Similar sentiments are no doubt entertained by Brownson, the ablest Catholic writer of this country, if we may judge from his own vehement language; and it is to be feared there are many others, whose secret principles are no better, although, in a republican country, they may cloak their real designs. That Romish hierarchy, whose skirts are red with the blood of hundreds of murdered victims—that infallible church which pronounced it a damnable heresy that the earth revolves on its axis, can never be aught but a deadly foe to human progress. Smooth and Jesuistical it may be in a republic, but none the less formidable on that account.

"The Pope has issued an edict that whoever is found guilty of bringing into or trying to carry into Rome a copy of the Bible, in the Italian language, shall be sent to the galleys for four years."

"The monks of Rome are among the most loathsome objects the traveler sees in Italy. We did not like to be near them, they were so filthy; and we often wished that Mahomedan ablutions could be introduced among them. When there is the utmost attention to cleanliness, their appearance is exceedingly disagreeable; but when the single coarse brown garment and rude sandals which some of them wear, become worn and soiled, with long and unvarying use, they are disgusting objects. They swarm at Rome, mere authorised church mendicants. Idleness and beggary are their vocation; and it is no wonder that many, in the suffering population around them, are tempted to imitate their example without ecclesiastical permission. Thus Romanism encourages great numbers of useless members of society; and idleness, we know, is the parent of all kinds of immorality."—*Correspondent of the New York Observer.*

"The New School Presbyterian Synod of the Western Reserve, at its late-meeting, passed a vote condemning the practice of dancing, and enjoining on church sessions to institute discipline whenever it occurs among their members."

The Rev. Mr. Madison, in a missionary speech at New York, announced that of eight hundred millions now on the globe, seven hundred millions "worship at false shrines, or are only nominal Christians." He would have made no radical error if he had included the remaining hundred millions in his list of *nominal* christians. Where can we find fifty men together, who have made much more than a nominal assumption of that religion which says "thou shalt love thy neighbor as thyself?" To carry out such a religion in earnest would be considered quite fanatical now-a-days. But even such Christianity as we have is a much scarcer commodity than Mr. Madison thinks. The Boston Puritan claims that not more than one-fortieth of the population of the World has any evangelical Christianity. The remaining thirty-nine fortieths it pronounces "unregenerate."

Burdach's Physiology, Cahagnet's Celestial Telegraph, the phrenological works generally, and many books of science, philosophy and travels, are prohibited by the Pope. It is rather remarkable, that in the Catholic edicts against animal magnetism, the truth of that science has never been denied.

What has become of Dr. Rice's book against Phrenology and Mesmerism? Has any body ever read it?

The number of adults who cannot read and write, is in North Carolina, one to every three; in Tennessee, one to four; in Kentucky, Virginia, Georgia, South Carolina and Arkansas, one to five.

In the whole empire of Russia, with sixty millions of people, there are but 1816 schools, with less than a hundred thousand pupils, (exclusive of 95 schools of the Jews.)

A work by Rev. E. Lord, entitled "Epoch of Creation," has been issued, at the East, which seriously advocates, with infantile simplicity, the old "*literal version*" theory of creation, in six days, of twenty-four hours each, with waters above the sky, and sun and stars stuck up there to light the earth. Ignorance and puerility still move about in high places. How contemptibly do such theologians present us their ideas of Deity, engaged in manufacturing bones and other indications of animal life, merely to play an "April-fool" trick upon the human race.

**MIRACLES IN FRANCE.**—Among the Catholic priesthood of Italy and France, various miracles have been imposed upon the public during a few years past. One of the miracle mongers, however, not being a priest, has been arrested and tried, as appears by the following account:

"Rose Tamisier, the female arrested on the charge of having by a pretended miracle at St. Saturnin, near Apt, committed what the law calls "an outrage on objects of religious worship," was brought to trial a few days ago, before the Tribunal of Correctional Police of Carpentras. She was extremely pale, and her features bore the mark of mysticism. Her bearing was modest, and she was dressed in black, with a nun's cap. Her age is thirty-three. The court was crowded to excess, and the famous bleeding picture was placed behind the judges. It was proved by several witnesses that Rose had always pretended to possess the power of working miracles. To one witness she once showed a letter which she said had been written by a person who could neither read nor write; and that person, she declared, had been miraculously endowed with the faculty of writing in consequence of her prayers. To another witness she asserted that she had, on a particular occasion, been surrounded with a bright light at Cadenet. To a third, she said that she had once, when in the Convent of Sallons, planted a cabbage by the command of Heaven, and that in a few days it grew to such a vast size, that all the persons in the con-

vent were able to make a dinner off it. The cure of Saignon deposed that he had known Rose Tamisier for fifteen years, and had always noticed in her a marked tendency to piety and mysticism. In August, 1850, she told him that she had miraculously received the sacrament in the parish church; and on going to the tabernacle of the altar, he found that the consecrated wafer had disappeared. On two subsequent occasions the consecrated bread again vanished, and Rose pretended that she had again miraculously communicated. He therefore removed the key of the tabernacle, and forbade her to approach the altar; he also directed his vicaire to say mass at the principal altar; but, nevertheless, the consecrated wafer was again taken away, and he could not discover that any second key to the tabernacle existed. On going to the church one morning, he was surprised to find the tabernacle open, two candles on the altar, lighted, and Rose prostrate on the ground. In answer to his questions, she said that the candles had become lighted of themselves, that the tabernacle had voluntarily opened, that she had felt herself fixed to the ground, at some distance from the altar, and that the consecrated wafer had then advanced slowly to her mouth. About the same time, she pretended to have marks of a mysterious character on her breast, and to prove this assertion, she produced her linen, which bore, sometimes, stains representing the Virgin Mary, and at others a crown of thorns. He took measures to ascertain whether she had not so marked her linen, but without success. One day, before celebrating mass, he ordered Rose to place a piece of clean linen on her breast, and not to leave the church without his permission. When the mass was over, he called her to the vestry, and made her produce the linen; to his astonishment, it bore the figure of the Virgin. By direction of the archbishop, he directed her to pray to God that the marks on her breast might be removed; and a few days after they disappeared. The vicaire of Saignon, after deposing to the repeated disappearance of the consecrated wafer, stated that in the month of October last, he had to say mass one morning at five o'clock, and expressed to Rose the fear that he could not awake in time. Rose answered, "I will have you awakened." The next morning, he was aroused from his sleep by three blows struck on his night table, and at the same time he heard distant music. A moment after, the clock struck five. The next day he said to Rose, "You forgot to awaken me." She answered, "I had you awakened by my guardian angel!" The witness added that another miracle ascribed to Rose was, that she had caused buttons to be sent to him in a strange way, to repair his coat. The fact was, that he found the buttons in his apartment, and that no one could tell how they came there. But he attached no importance to the fact, and considered it a joke. Massie, a land-owner at Saignon, said the vicaire had called him an atheist and an infidel, for not believing in the reality of Rose's miracles, and had announced to him that still more extraordinary things would soon be witnessed. Several other witnesses then deposed that Rose had made extraordinary statements to them, had pretended to be in frequent communication with the Holy Virgin, to have peculiar marks on her breast, &c. One said that an intimate friend of Rose had assured her that one day, as two females were passing the church of St. Saturnin, they felt themselves irresistibly attracted to the interior; and on kneeling before a picture, saw blood flow from it. At this stage of the evidence, the Tribunal adjourned.

The foregoing details are copied from *Galignani's Messenger*, and the Paris correspondence in the *Daily News* states that the trial has suddenly come to an end, the tribunal having declared itself incompetent.

**INDUSTRIAL REVOLUTIONS.**—The productions of the cooler part of the temperate zone are beginning to come into successful competition with those of warmer latitudes. The sugar of Louisiana, Texas, and the West Indies, is beginning to be superseded in France, Belgium and Ireland, by the sugar from the beet. The cotton of the South is destined to be extensively superseded by the flax and hemp productions of Northern climates, which, by means of

the inventions of Dr. Leavitt and M. Claussen, are expected to furnish us linen cloth as cheap as a similar cotton fabric, which must necessarily supersede the latter, as it is so much more durable. The effect of these innovations must be to change, to a great extent, the current of trade and balance of power between the North and South, diminishing materially the pecuniary prosperity of the latter. The production of cotton in Africa, which has just begun to export a few bales from Liberia, is entirely successful, and there is no reason why African cotton should not become an important source of supply to Europe. On the other hand, the Southern States are successfully engaging in cotton manufactures, by which they may retrieve what they lose in the cotton market. The recent experiment of Dr. Smith, in South Carolina, shows that tea can be successfully cultivated in that region, thus opening another source of agricultural revenue to the South; and to this the olive will probably be added in a few years. An immense amount of cheap labor is coming to our country from Ireland and Germany, which will give an impulse to all forms of industry and manufactures, and diminish, by competition, the value of slave labor, thus diminishing the attachment of the South to slavery, and favoring the progress of emancipation and colonization. The future thus promises a great increase of national wealth, a more equable diffusion of agriculture and manufactures, and a wakening up of the interior regions of our country, penetrated by railroads, which give a profitable market and free communication with all the world, to those who have heretofore been restricted by the difficulties of transportation. The millions now annually destroyed by fire, it appears, are to be saved by that wonderful invention, Phillips' Fire Annihilator, which will render insurance against fire almost needless, if we credit the numerous well-authenticated accounts of its performances in England. A similar invention has just been announced in this country. Mr. D—— of, Newark, N. J., has invented a species of paper, chemically prepared, so as to be incombustible, and capable of extinguishing any fire upon which it may be thrown, by the gas which it gives off. The ravages of disease, as well as of fire, are to be more effectually controlled hereafter. The great reforms introduced by the Eclectics, Homœopaths, and Hydropathists, diminishing immensely the amount of injury done to health and life by disease, and by injudicious medical and surgical treatment—thus greatly increasing the productive energies as well as comfort of the country. Rivers of wealth are yet to flow from the gold, iron, lead and copper mines of our country, as well as from a constantly improving agriculture; and even the three millions of acres of peat bog in Ireland, are about to become the most profitable mines known, by the new inventions for converting the peat into coal and other valuable articles. The labor of the starving paupers of Ireland is to be directed largely from the potato crop to the beet, flax and other profitable productions and manufactures. The labor of France will soon be managed by the laboring classes themselves, so as to elevate their own condition. Railroads will soon bring all the world into a compact neighborhood, and diminish the necessity for crowding people so numerous into large cities and unwholesome lodgings. Upon the whole, the commercial and industrial revolutions of the age are full of promise for the good of man. These greatly increasing productive powers will not hereafter go entirely to benefit the upper, and depress the lower classes of society. The laws of social justice are beginning to be understood, and monopolies of wealth, intelligence and respectability will gradually disappear, by the elevation of the more ignorant and unfortunate members of the great family of man.

**PROSPECTS OF IRELAND.**—Mr. Greeley's forty-third letter from Europe gives an account of the movements for the benefit of Ireland, which presents an interesting view of the probable future of that ruined country. The movements for the benefit of Ireland are classed under the heads of Repeal, Tenant-Rights, Emigration, Education, Encumbered Estates, Irish Manufactures, Peat

**Manufacture, and Beet Sugar Manufacture.** The repeal agitation is in a languishing condition, and hope has nearly departed. Still, the obvious necessity of political separation, and a separate Irish Parliament for local interests, are so palpable, that Mr. G. still believes a political separation and local legislature will be permitted in Ireland, as in the British colonial dependencies. The **Tenant Right** agitation, which aims simply to secure to the tenant the benefit of the improved value which he adds to the land, although obviously just, has entirely failed with Parliament, and must continue to fail where landlord interest reigns supreme. Emigration is going on with terrible energy; but it does not give relief—the energetic and spirited go—the desolation is left behind. Education is making some progress, but the mass of the people are too poor and distressed even to send their children, and religious bigotry interposes additional obstacles. The permission given by Parliament for the sale of encumbered estates, is doing much good, by throwing them out of the hands of thriftless debtors into the possession of men of greater energy. The feasibility of establishing manufactures by the cheap labor of Ireland, has aroused attention, and a society for the promotion of Irish manufactures established by Mr. Mooney, which has since divided into two societies, will probably do much for this cause. An almost inexhaustible supply for manufacturing purposes is found in the **PEAT BOGS** of Ireland. The inventions announced some years since, for the conversion of peat into valuable substances, have proved failures as to profit, but other inventions are now about to be put into operation with a capital of from two to four millions of dollars, which promise immense profit by manufacturing peat coal (much cheaper than bituminous coal,) peat charcoal, peat tar, acetate of lime, and sulphate of ammonia. The company expect to produce their coal and charcoal for less than a third of the price which those articles now command in the market. If they succeed, they will not only make their own fortunes, but give a great deal of profitable employment to the people. The manufacture of beet sugar, which has been carried on very profitably in France and Belgium, is about to be introduced into Ireland under very favorable circumstances, by a company with large capital. The beet crop in Ireland is said to be about forty per cent. greater than on the continent, and the saccharine quality of the plant is decidedly superior. The company profess also, by means of recent inventions in their possession, to be able to make a third more sugar than has been made hitherto, and of excellent quality. If this enterprise succeeds, of which there is little doubt, there will be a home market for nearly thirty millions tons of sugar per annum in the British Islands. There is then some prospect of profitable business to retrieve the ruin which has been produced in Ireland. But, if it be true that the best portion of the population is draining off by emigration, all these measures will produce but little effect to elevate the people, and Ireland must continue for many generations, in a degraded condition, unless education shall be effectually encouraged by the government.

**ELEMENTS OF AGRICULTURE:** for the use of Primary and Secondary Schools.

By L. Bentz, of France, Director of the Normal Primary School of the *Meurthe*, Member of the Royal and Central Societies of Nancy and Aurillac, and A. J. Chretien de Roville, Professor of Rural Economy in the same School, Member of the Agricultural School of Nancy, &c., &c. Approved and recommended by the Governmental Council of the Department of the *Meurthe*. Translated and adapted to the use of the Rural Primary Schools of the United States of America. By F. G. Skinner. New York: C. M. Saxton, Agricultural Book Publisher, 152 Fulton street, 1851. Price 25 cents.

We are indebted to the publisher for a copy of this work, which we have looked over with no little interest, and are prepared to say that we wish it could be introduced and used in every school in the land. It might be substituted for the *reading* book, and then a judicious, intelligent teacher could re-

view each lesson and examine the class upon it, applying the principles of the subject so as to make the whole plain to every scholar, so as to inculcate lessons of the greatest importance to every youth in America.

Every child in the United States ought to be made acquainted with the principles of agriculture—and to nine-tenths of them the knowledge of those principles will be of more practical value in after life than a knowledge of any other branch of science. Agriculture is no longer regarded as a servile employment, but as an art—a science—and it is useless for any man or woman to pretend to a scientific education, unless acquainted with this best of all sciences. We say *woman*—and it surely is not inappropriate for woman to be versed in all that relates to the physiology of the flower she cultivates, or the vegetable she cooks and eats, or of the nature and constituents of the earth with which she fills her pots, or prepares her borders. For our part, we would rather our daughter were well acquainted with these things, and be thoroughly fitted to be an intelligent wife for an intelligent farmer, than that she should be noted for her skill in music, drawing, or any, or all of the accomplishments that go to make up the list of requirements for a fashionable education.

The work is divided into three parts. The first treats of Natural History, explaining in a clear and simple manner, the difference between Organic and Inorganic substances, Animal and Vegetable Life, Vegetable Reproductions, &c. The Second Part treats, in like perspicuous and intelligible style, of Climate, and its effects upon animal and vegetable life. Mineral Manures, more properly called by the French writers “ameliorators,” and Animal and Vegetable Manures, with their management and application, make up the Third Part. It has been slightly modified as was needed, to adapt it to the soil and climate of the United States.—*St. Louis Valley Farmer*.

**PLANTS POISONED.**—Dr. Salisbury, of Albany, N. Y., recently communicated to the American Scientific Association some experiments on plants, which illustrate the analogy existing between animal and vegetable physiology. Dr. S. extracted the poison of a dead rattlesnake, a small portion of which he inserted in the plants by moistening with it the blade of a knife, with which he wounded a lilac, a horse chestnut, a corn plant, and sunflower. In sixty hours after the infliction of the wound, they began to manifest symptoms of poisoning, and in a few days all their leaves above the wound were dead. In about fifteen days they manifested convalescence, and finally all recovered from the injury without the assistance of doctors or physic.

**HUMAN COMBUSTION.**—The Russellville (Ky.) Herald says, that on Friday night, the eighth ult., Mrs. Elizabeth Smith, residing in the northern part of Logan county, fell into the fire-place, containing a few chunks, and a small stick or two of wood on fire, and when discovered, her body was entirely, with the exception of a small portion of the spine bones, one thigh and foot, and a portion of the other thigh and foot, consumed. As there were not sufficient coals on the fire to have consumed the body in one or two hours, it is supposed that rapid combustion was occasioned by the free use of ardent spirits in which she indulged. When first discovered, her form was lying obliquely on the hearth, and emitting a light and brilliant blaze very much resembling that given by the burning of an oily substance. Water was immediately thrown upon the fiery mass, which seemed to have extinguished it for a moment, but which immediately ignited again; and an additional application of water was required before the blaze was extinguished. The remains were then examined, when it was found that the entire body and frame, with the exceptions before named, were entirely consumed, leaving only a substance resembling coals of burnt leather, perfectly black and porous, with a shining and glistening surface.

THE ROYAL INSOLENCE OF THE MEDICAL PROFESSION, was well exhibited last March at a meeting of the Royal Medical and Chirurgical Society, of London. According to the following report of the London Lancet, "several new fellows having been nominated, and the ballot having commenced, Dr. Ashburner, in presenting Dr. Reichenbach's work on Animal Magnetism, requested to say a few words respecting a statement which had been made at a former meeting, in relation to a case of mesmerism. He was proceeding, amid much interruption, to say, that a fellow of the Society had remarked, in reference to an operation which had been performed during mesmeric sleep, that the man so operated upon had acknowledged himself an impostor. Here the calls for the Chair became so general, that Dr. Addison rose and explained to the last speaker, that the Society could not be made the place to discuss points of evidence. The paper alluded to had been read a long time since, and the allusion to the subject of it, made on a late occasion by Dr. M. Hall, was to the effect that the medical men in attendance had been imposed upon. But, however anxious the gentleman interested might be to show the contrary, this was not the place to do it, and he must request that no such attempt would be made. It was entirely a question between the parties interested in the statement made. Dr. Ashburner and Dr. Cohen subsequently attempted to address the Society, but the interruption became so great that they sat down; Dr. Copland declaring that it was an insult to the Society for any gentleman to attempt to address them respecting a paper which ought never to have been read, and the record of which had been erased from the minutes. Silence being restored, a paper was read by Dr. Webster."

Can the dark ages exhibit anything worse than this! An unquestionable physiological fact, reported by one of the most eminent physicians of England, erased from the records of a Scientific Society—and members who wish to speak of such facts [the most important ever laid before the society] silenced by vulgar, ungentlemanly clamor, while a leading member of the society pronounced it an insult that a member should dare even to allude to a subject which the society had thus condemned.

WOMEN'S RIGHTS CONVENTION.—The Convention at Worcester, Mass., on the 15th, was a splendid affair as to ability and interest. The elevation of woman may be looked upon as a "fixed fact" in the future. A new paper has been established in Cincinnati devoted to the interests of woman. It is called the "Genius of Liberty." It is beautifully printed and published monthly, at one dollar a year. Its editorials are graceful and spirited.

CATALOGUE OF NEW AMERICAN PUBLICATIONS.—I have at length the pleasure of offering my readers a catalogue of the principal American publications for about a year past, in which they might be presumed to feel an interest. The "Book Trade," published by H. Wilson at New York, to which I am indebted for the names and prices of the following works, exhibits in its copious catalogue the immense amount of publication going on in our country. But a small portion of the entire mass would be of any interest to my readers, Technical works belonging to the different professions and arts, school books, books of sectarian theology, and polemic discussion, third rate novelettes, works of idle speculation, and heavy attempts at light literature—constitute the great majority of our publications. In selecting the following catalogue, I have endeavored to include none but works of decided interest and utility, such as one would like to have in his library. Yet some in the list may be unworthy of their place; for I have generally selected them only by their titles, without having an opportunity of estimating their contents:

*Animal Magnetism* (Letters to a Candid Enquirer on.) By William Gregory M. D. 1 vol. 12mo. pp. extra cloth. Philadelphia: Blanchard & Lee. I have given an extract from this work in the present No.

*American Institutions and their Influence.* By Alexis de Tocqueville, with

notes by Hon. John C. Spencer. 1 vol. 12mo. 450 pp. cloth. New York : A. S. Barnes & Co.—\$1 25.

*America* (the Republic of) and its Political Institutions. Revised and examined by Alexis de Tocqueville. 1 vol. 8vo. 412 pp. cloth. New York. A. S. Barnes & Co.—\$2 50.

*Annual of Scientific Discovery* (The) for 1851, or Year Book of Facts in Science and art, exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, &c. Edited by D. A. Wells and G. Bliss. 1 vol. 12mo.—cloth \$1 25; paper \$1. Boston: Gould & Lincoln.

*Agricultural Chemistry and Geology* (Elements of.) By James W. Johnston, 1 vol. 18mo., 250 pp. cloth. New York : C. M. Saxton.

*Agriculture* (Elements of,) for the use of primary and secondary schools. By L. Bentz and A. J. Cretien de Roville. Translated and adapted to the use of the rural primary schools of the United States, by F. G. Skinner. 1 vol. 12mo., 61 pp. paper. New York: C. M. Saxton—25c.

*Anatomy and Physiology* (Outlines of.) By Dr. Hollick. 1 vol., half bound. Philadelphia: T. B. Peterson—\$1.

*Anatomy* (Microscopic.) By Arthur Hill Hassell. Part 1. 8vo. 96 pp. paper. Philadelphia : E. Shaefer—40c.

*Architect* (The Model.) Containing original designs for cottages, villas and suburban residences, accompanied by explanations, specifications, estimates and elaborate details. Prepared expressly for the use of projectors and artisans throughout the U. S. By Samuel Sloan. No. 2, 4to. cloth. Philadelphia: E. S. Jones & Co.—50c.

*Atlas* of Ancient and Modern Geography, of every part of the World, for the use of schools and self-instruction. 6th revised. Nos. 18, 19. New York: Schuberth & Co.

*Almanac*, (The American) and Repository of Useful Knowledge, for the year 1851. 1 vol. 12mo., 351 pp.—half bound \$1 25; paper \$1. Boston: Little & Brown.

*Alton Locke*, Tailor and Poet, an Autobiography. 1 vol. 12mo., 371 pp. cloth. New York: Harper & Brothers—75c. A Farmers novel, full of radicalism.

*American Medical Association*, (Transactions of the) 1 vol., 8vo., cloth or paper. Philadelphia: Lea & Blanchard.

*Architecture* (Gothic) applied to Modern Residences. By D. H. Arnott. 1 vol. 4to., cloth. New York: D. Appleton & Co.

*Arithmetic* (Elements of) part 1. The Primary School Arithmetic, designed for beginners, containing copious mental exercises, together with a large number of exercises for the slate. By Horace Mann, LL. D., and Pliny E. Chase A. M. 1 vol. 18mo., 160 pp. Philadelphia : E. H. Butler & Co.—25c.

*Arithmetic Practically Applied*, for advanced pupils and for private reference, designed as a sequel to any of the ordinary text-books on the subject. By Horace Mann, LL. D., and Pliny E. Chase, A. M. Third edition revised. 1 vol. 12mo., 384 pp. Philadelphia: E. H. Butler & Co.—\$1.

*Arthur's Household Library*, viz: Woman's Trials, or Tales and Sketches from the Life around us. 1 vol. 18mo.—50c.; Married Life: its Shadows and Sunshine, 1 vol., 18mo.—50c.; Two Wives, or Lost and Won, 1 vol. 18mo.—50c.: The Ways of Providence, or "He doeth all things well," 1 vol. 18mo. Philadelphia: Lippincott, Grumbo & Co.—50c. Arthur's tales are distinguished by their sound and instructive morality.

*Associative Manual*, part 1, containing plans and constitutions of protective and industrial associations, &c., with remarks and notes. By Charles Sully. 1 vol. 12mo., 48 pp. paper. New York: Dewitt & Davenport—18c.

*Ancient and Modern History* (The People's Book of.) By Henry B. Brownell. 1 vol. 8vo. 373 pp. Hartford, Ct.: L. Stebbins.



**Animals and their Correspondence.** By Rev. W. H. Benade. 1 vol. 18mo., 252 pp. Engravings. Philadelphia: New Church Book Association—50c. 12mo., 552 pp. (new ed.) Baltimore: J. Murphy & Co.

**Angelic Wisdom.** Concerning the Divine Love and Wisdom. From the Latin of Emanuel Swedenborg. 1 vol., 8vo., 180 pp. New York: Am. Swedenborg Pub. Soc.

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**Botany** (Illustrations of Medical) consisting of colored figures of the plants affording the important articles of *Materia Medica*, and descriptive text. By Joseph Carson, M. D. 2 vols. 4to., cloth gilt; 100 plates. Philadelphia: Robert P. Smith—\$25.

**Botany** (First Lessons in.) By Theodore Thinker. 1 vol., 18mo., 141 pp. cloth. New York: A. S. Barnes & Co.—34c.

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